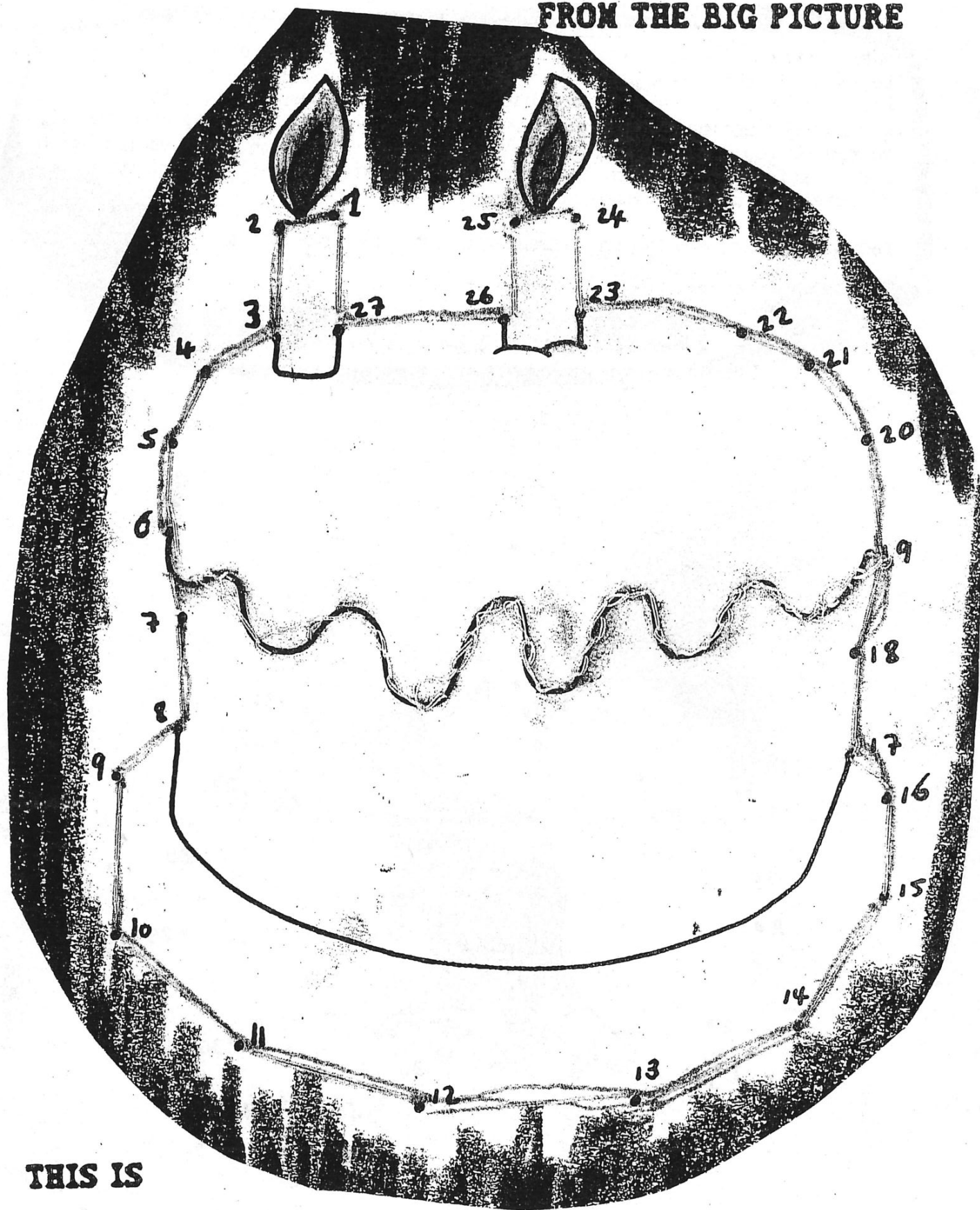


FUCK THE SEPARATION OF IDENTITY POLITICS

FROM THE BIG PICTURE



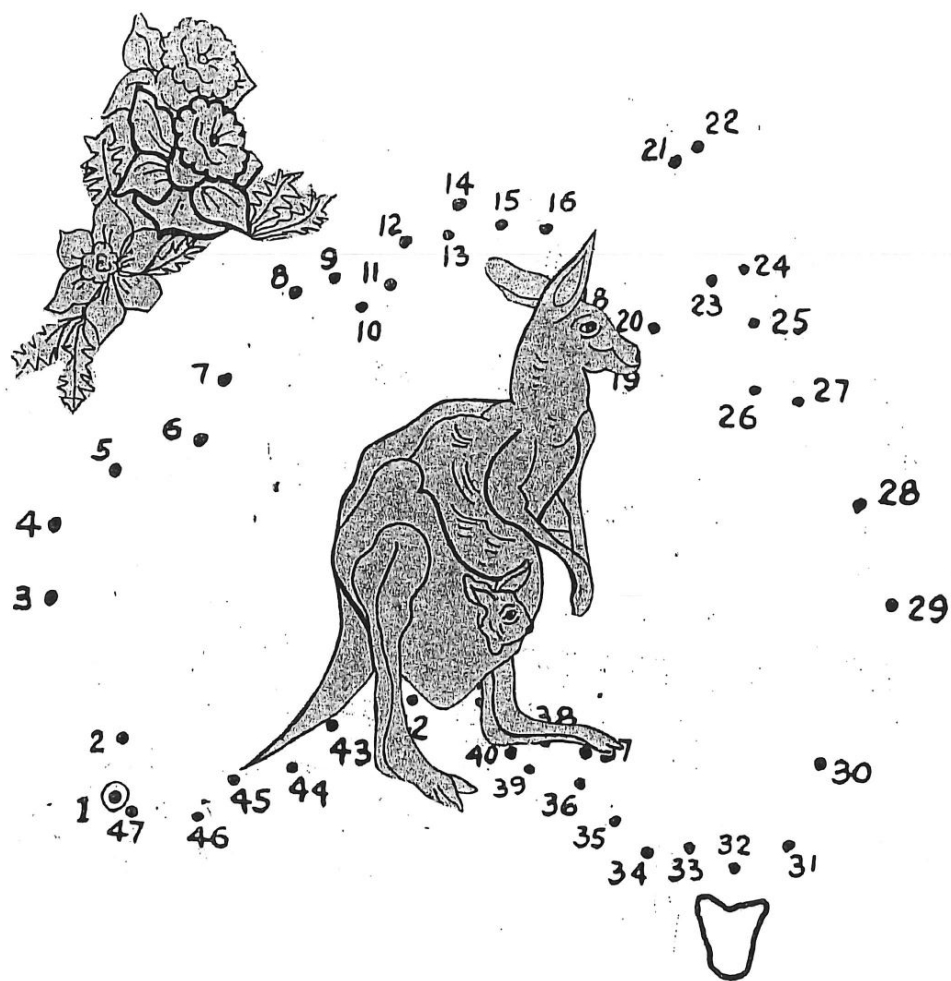
THIS IS

DOMESTIC TERROR

our government keeps telling us we are under threat introducing new laws to tighten state control.
there is never any connection made between these external threats and our own actions. No connection between war and a commodity rich society. No connection to a society alienated from itself through media manipulation. a dualistic society which enforces sexism, racism and heterosexuality a society of borders and control.

FUCK THE SEPARATION OF IDENTITY POLITICS FROM THE BIG PICTURE THIS IS

DOMESTIC TERROR



For some fucking weird reason I still believe in art and I guess like all things you love its what hurts the most, because the place that "ART" occupies in this culture makes me sick. All those middle class wankers trading on the cred of difference makes me sad and ashamed to believe in art as a site of resistance.

So I need to talk about politics, and I realise that's a very bad thing to do. Party politics don't interest me, and this is not about single issues. I'm one of those annoying people who thinks everything is about politics. Being called a fag in the street, trying to get a job that you hate, worrying about how to pay the rent and whether you'll be granted immigration status...all the stuff that can really fuck up you're day and is part of a much bigger picture of intimidation and control.

Everyone's POST post modern and looking for the next big thing. Meanwhile the art world rumbles on, more entrenched than ever in its conservative values, safe because 'anything goes'.

Tame avant garde kids, new media and digital artists gain instant entry into the canon. Leftist protest turns a corner and rioting becomes popular, Sydney anarchists step up their law breaking activities with a will to dance, and the beginnings of a tranny revolution are sighted in Taylor square.

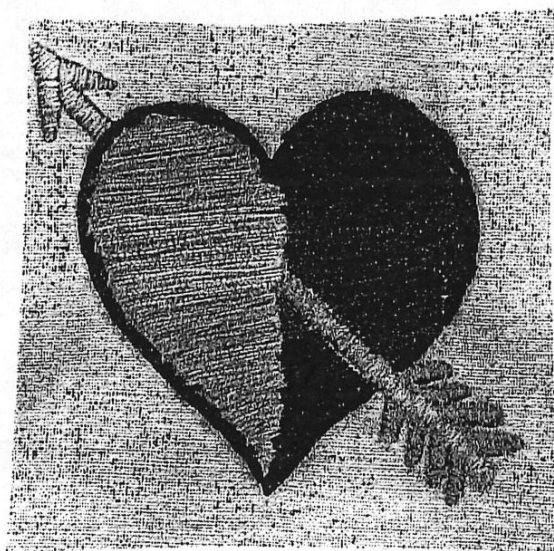
Who are the players? its the new kids, the politicians and the anarchists, its the queers, the fags, the hommos and the trannies. Its the dance crews, the noise makers, the reclaimers and the squatters, its the kids learning skills and cracking the code.

What we need is a new kind of politics and don't talk to me about revolution I don't want to reach an end point. There isn't just one thing that needs fixing and we're sick of hearing it, it doesn't work telling people what to do. What we need is a new kind of politics, some way up out of this boredom and turmoil, some way to seize our own power.

A newly politicized art and culture, a politics unrecognizable, this is a time for mongrels.

In the newly resolved, egalitarian, post feminist, post colonial ,free market, globalised economy; where we've got it all, what's missing?....look for the gaps.

Everyone's sitting in their bunkers talking about the need to fight. NO. Its time for some side stepping, some fancy moves. Start reading between the lines, start reading across the lines, realise: you're the only one that allows the lines to exist.

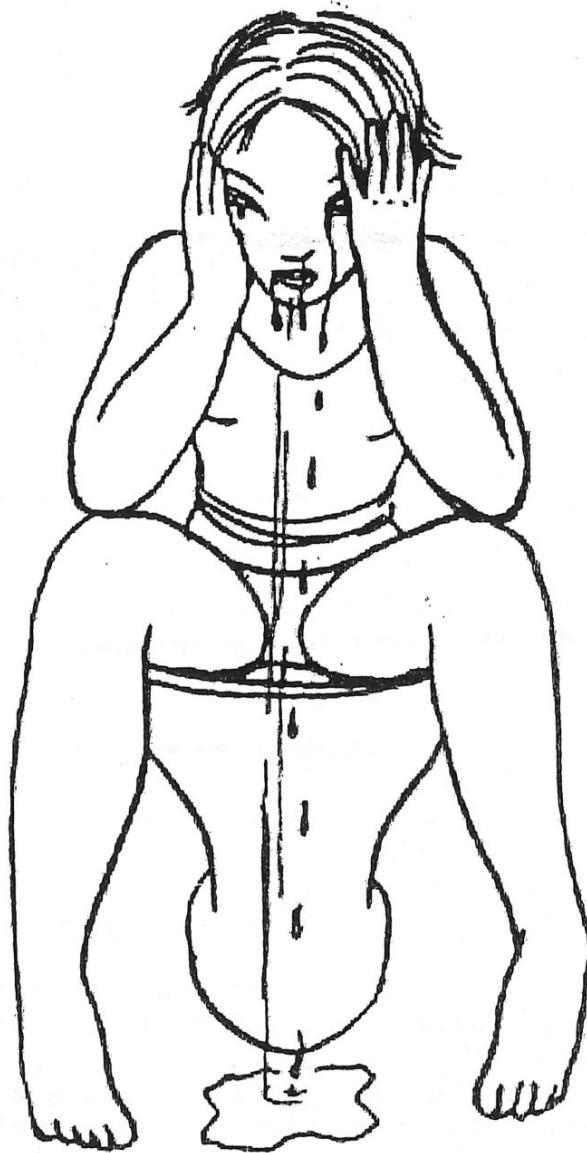


current politics is facing a crisis of tactics, the old left with its tired old grand narratives, single issue politics and alienation complains about the scattered and apolitical nature of other activist and identity politic based groups. what they are unaware of is a shift in terms of approaches and goals for action. this is no longer an ideology of overthrow but of accumulations, conflicting messages and destabilisation, an undermining of the basis of 'power' itself.

I have . No desire or ability to define myself in terms of belonging to one group, one identity, one politic. my actions are based in the ability to read across sites and to construct a critique between the conflicts found.

As I move across politics, cultural placements, roles + actions, contradictions and conflicts inevitably arise, these show the flaws in singular or exclusive ideologies. I use my identity politics to make meaning but not to arrive at an outcome or a single plan of action, rather in the conversation between many places to continually generate new methods for action and being.





Dedicated to disruption and dislocation of

identity and power by amplifying the consumer aesthetics of capitalist culture and using its hooks. The most effectively transgressive possibilities of queer and feminist theory and practice are dependant on the crossing of boundaries, both are well versed in the alteration of predetermined forms, whether these are in language, identity or politic. Developing methods and cultures that enable an interruption of the frames of reference given to create **NEW** interpretations

A practice which accepts the feedback loop formed between our selves, the media and commodified culture, which once recognised creates a radical ability to actively undermine the capitalist fabric. If hegemony is dependant on the repetition of its forms and images to propagate itself then it is also through these forms and images, the methodologies of their circulation and consumption, that it is rendered vulnerable.

'our society spends a lot of time telling us that there is some brand new, fresh cultural produce, generated from thin air and sunshine, slick and clean. They package it with pretty plastic and ribbons and then they feed it to us. And we are told to swallow it. We will not swallow we will chew and then spit. We will play with our food, and create something new and interesting from it.'

Detritus manifesto

Semiotic warfare

'there seems less hope than ever in Britain today. It's much more volatile.'

Because of the class system?

'It seems to be something else - those in the know and those not - information wealthy and information poor. Decisions are being made without any sense of involvement; the majority are definitely a minority in decision making.'

John lydon interviewed by year zero magazine



When I was a kid I used to dream of being at war, because then there would be a clear enemy and resistance would give meaning to a dull and powerless life.

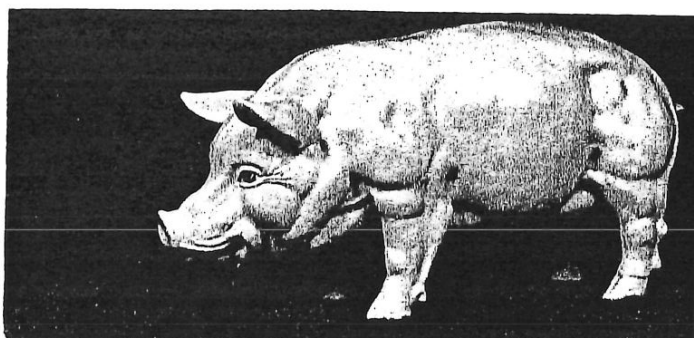
When I was a kid I used to dream of being at war.

Now I realise that we are.

Long before the media blitz of CNN's 'attack on America' the world has been filled with war, territorial and religious feuds, battles for oil and power. Resistance though is not as simple as the drawing of lines and the fundamentalist distinction between good and evil. The conflation of media, market and transnational capitalism has lead to an increasing dominance of the messages and ideologies of those who own the most resources. The fight is also against the drive towards monoculture, this is a propaganda war.

The presiding factor in art today is not the 'white box' - of the gallery, it is the 'black box': the in-flight recorder, the television set, the porn video booth, the laptop computer - this is how culture is dispensed. In the constant and subtle interplay between representation and power, media and the commodification of culture are central to the exchange.

"representation in post modernity is a commodity produced and consumed alongside and astonishing array of cultural forms ...at the extreme everything in social life becomes cultural and a commodity: the cultural and the economic become one." (- jameson -the cultural logic of late capitalism)





Contemporary media theory tells me I have nothing to say, or at least that if I do speak my words will become subservient to form, wound back into the mechanisms of power, that tech and capitalism rule. that what ever I speak will be bound by the lettering in which it produces itself, my speech will not my own, my actions interpreted and controlled by the technologies of media.

Media today may be subject to the laws of manufacturing but even the most obedient citizen regards the news with a cynical eye, it is judged as a product. Interactions with the media are open to critique, whether as subject, saboteur or independent producer interventions have become widespread. No longer accepted as an objective source of information it is under attack, this is not only about an awareness of the agendas and ownership within mass media, it stems from the core of its methods of manufacture. In its moibius relationship with capital

tripped up by its own sense of invulnerable power, there are signs of structural weakness, this is a degenerate media.

The media is a capitalist commodity; an industry serving to commodify and codify all experiences produced within the capitalist context, to perpetuate its values and beliefs. The manufacture and movement of images has become capitalism's most powerful and ambiguous creation; both a presentation and an experience, a means of production and a product.

If images and the media can serve to perpetuate capitalism, the marketing of images functioning in an entangled service to economics, then the reverse must also be possible. Through the use of images ideological and economic factors can be swayed. if image and market are capitals most important tools in the movement of power, then these too are its weakness, to seize the means of cultural production , the media is a site of struggle **FUCK IT UP**

overfeed capitalism on its own product, laugh while it chokes, stuff it full to create a bloated empty shell, crumbling from the inside..... cannibalising itself.

Fake suicide - media and power

'The basis on which technology acquires power over society is the power of those whose economic hold over society is greatest. A technological rationale is the rationale of domination itself. It is the coercive nature of society alienated from itself.' Adorno

The War on Terror' has provided the perfect alibi for a new level of authoritarian suppression in the name of security, its events manipulated to serve political agendas that were in motion long before the event of the 9/11 bombings. 'The attack on America' has presented an attack on another level - a media blitz in which we have all been bombarded ideologically. The news services were co-opted into an explicit service of the state in a media launched brainwashing campaign. If any there was ever any doubt as to the bias of our own media the events of September 11 and the ensuing 'war on terror' have provided an unnerving example of the operation of state power through the media and the ability of such media events to procure positive results for their manufacturers.



'To seek new blood in its own death, to renew the cycle through the mirror of crisis, negativity and antipode: this is the solution alibi of every power...' 'all the powers of the institutions speak of themselves through denial, in order to attempt by simulating death, to escape their real death throes. power can stage its own murder to rediscover a glimmer of existence and legitimacy.' -Baudrillard

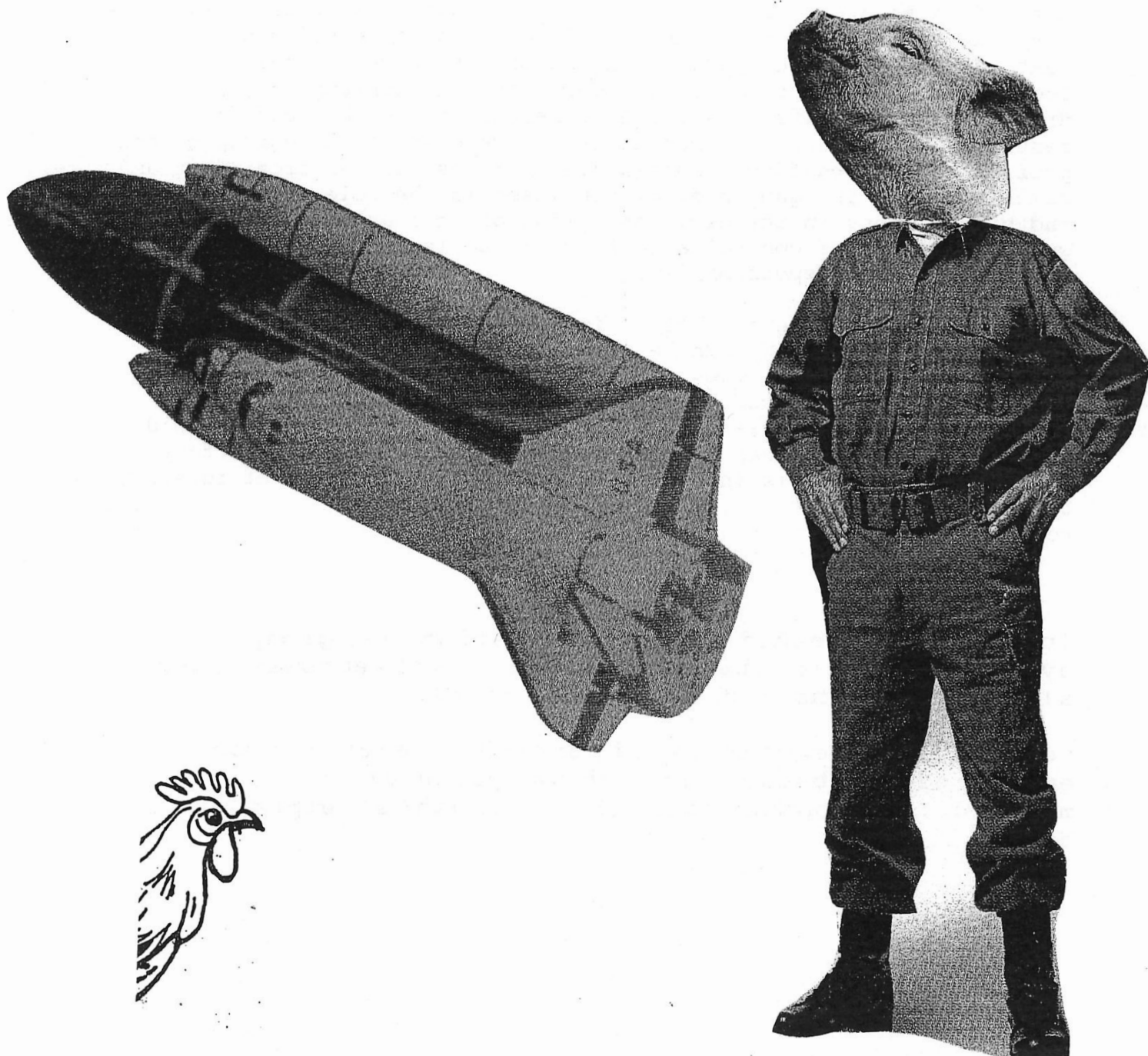
For three days after 9/11 Australian broadcast channels were taken over by American media, Australian screens were filled not with an Australian reportage of events instead CNN beamed live footage into Australia. Ever present on the screen was the subtitle 'Attack on America', leaving no uncertainty of the perspective portrayed.

A 24 hour bombardment uninterrupted by any other content, sensationalist coverage at the point of hysteria, this was not a news footage of reportage but the media creation of iconic images. Its images carefully chosen for maximum effect and presented repetitively, key frames being impressed upon the psyche; the towers being hit and collapsing, dust covered firemen, Palestinians celebrating, and Bin Ladin cradling a gun. 'An attack on the American way of life', 'A war of good against evil'

What Australia did in opening its doors to this same media campaign was to declare its complicity with the United States government , a media complicity directly mirroring the actions of the Australian government in its relationship to the U.S.

Through its surrender of bandwidth it committed an act of ideological surrender to the American propaganda machine. It is no surprise that as Americas foreign policies and secret wars are exposed, its illusion of internal security shattered, that serious measures are taken to ensure power remains in the hands of government.

'the total effect of the culture industry is one of anti enlightenment,.....which, ...becomes mass deception and is turned into a means for fettering consciousness. It impedes the development of autonomous independent individuals who judge and decide consciously for themselves. ' - Adorno



Porn is a red herring in the battle to control information and the economic advantage this carries, proposed law changes to the use of the net underline this. The censorship debate forms the cutting edge of media legislation, and this is not about the limiting of images that exploit, but of providing a legal precedent for state control of the net.

The pornography and censorship debate typify issues about the control of the media, the popular perception has been built that porn is dangerous and must be controlled. the assumptions made about the power and effects of the media are that we cannot make our own decisions about what to watch, or how to interpret what we watch. All access to a free communications network must be drip fed and tightly controlled, to save us from an unmitigated rush of dangerous imagery. Through the marketing of our own sexual guilt and powerlessness we are being sold corporate control of new media.

moral debates are a side stepping of the issue. (As if there ever was any real choice in our original position of passive consumption of what is produced.) A comparison can be made with many other legislative debates on areas of 'morality' and consumption; sex, drugs, sexuality, what the issue is reduced to is the need to restrain certain acts. no matter that government also legislates and profits in its own favour from alcohol, mainstream entertainment and gambling. what is ignored or marginalised is the role of the state and big business in the decision making process as care taker, guardian, agent of control a lulling of people into a wilful abdication from responsibility.

The notion that state control of imagery presents and objective board by which citizens can be protected from 'harmful ' material must be regarded as a joke, the role of the state is always nothing more than the evincement of peoples decision making role. What is most outstanding in this debate over what people should and should not see is the fictional status of mainstream media as objective information when it is in fact a commodity. The conflict of interest between governments + big business; its role as both legislator and monopolistic producer.

instigate a method of communication, a group dynamic that at its most basic level empowers and allows each individual to be heard.

confront the economics of speech, each person empowered to become an active producer of meaning... commit acts that smash attempts at control.

THE F WORD feminism

Feminism - an indigestible product

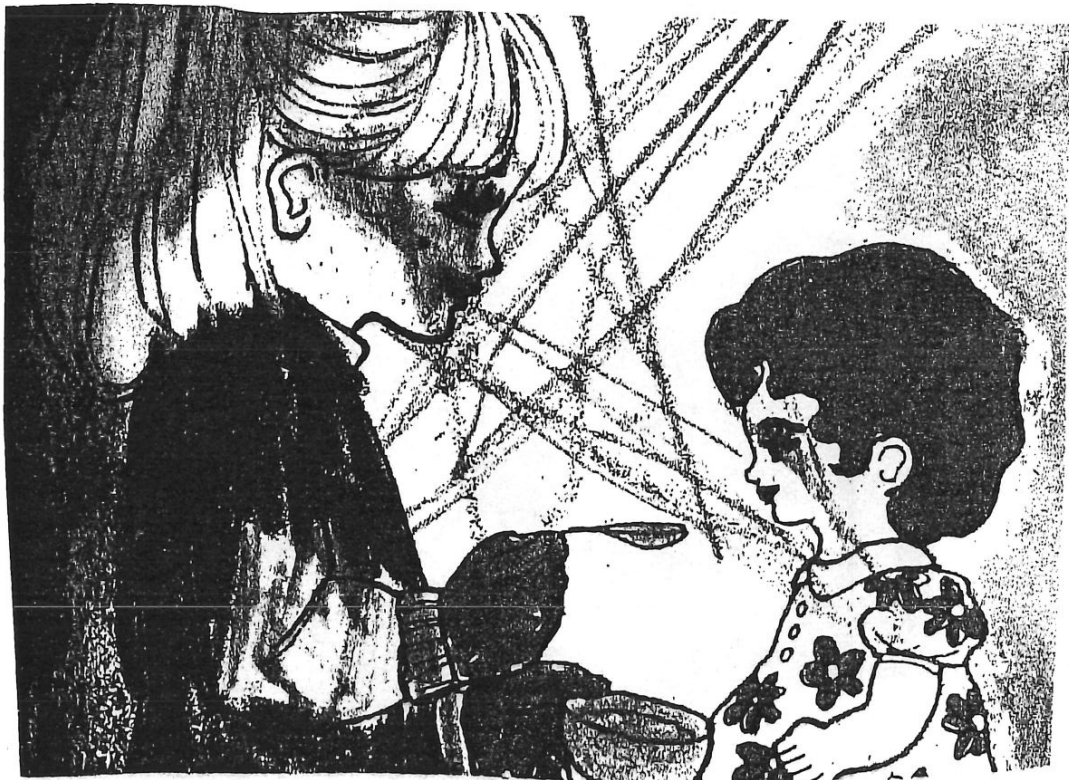
Currently one of the most outstanding features of feminism is its unfashionability, Feminism has over the last 10 years occupied a unique position as a discredited politic full of the evils of a white middle class ideology. A position perhaps only recently rivaled by the vehement attack upon the old left by anarchist factions.

If the 'essentialist' and prescriptive questions are those to which our attention is directed by theoretical discourse, then I have a few of my own which I would like to address. The questions I ask about feminism are not so much about its failings, **But**

to be able to define what I understood as feminism and to be able to describe what confrontations were performed and ruptures effected by acting from a feminist standpoint.

feminism is not a closed argument, it is a flawed but functioning radical politic, a perspective which provides a path.

'it was radical feminism that promulgated the idea of women as class, favoured the restructuring of a family system based on monogamous marriage and stressed the need to overthrow a system of male domination grounded on the commodification and colonisation of women's bodies. Taken together, these beliefs have enormous, indeed mind boggling implications for reordering the social world and our assumptions - still often taken for granted - about the connections between intimacy, sex, family, community and society.'



' it is the ideas of radical feminism -rather than, as one might expect, those of Marxist and socialist forms of feminism, which explicitly underscore the importance of women as class _ that pose the most potential trouble for the ongoing tranquillity of capitalism on specifically gendered grounds'
- lynn chancer

shock horror, links discovered between sexism and capitalism

'...by the 1830s many of womens traditional economic tasks were being taken over by the factory system. True there were freed from some of their old oppressive jobs. yet the incipient industrialization of the economy was simultaneously eroding womens prestige in the home - a prestige based upon their previously productive and absolutely essential domestic labour. their social status began to deteriorate accordingly. An ideological consequence of industrial capitalism was the shaping of a more rigorous notion of womens inferiority. it seemed, in fact that the more womens domestic duties shrank under the impact of industrialisation, the more rigid the assertion became that "a woman's place is in the home"' - angela davis

In its critique of women's oppression first wave feminism used revolutionary strategy, feminism not only outlined the ways in which women were discriminated against but undertook to describe how this discrimination was perpetuated within the structures and institutions of society. Feminism questioned the right of those who held power through and analysis of the economic social and class based institutions in which inequality was based.



im not your
capitalist trophy whore

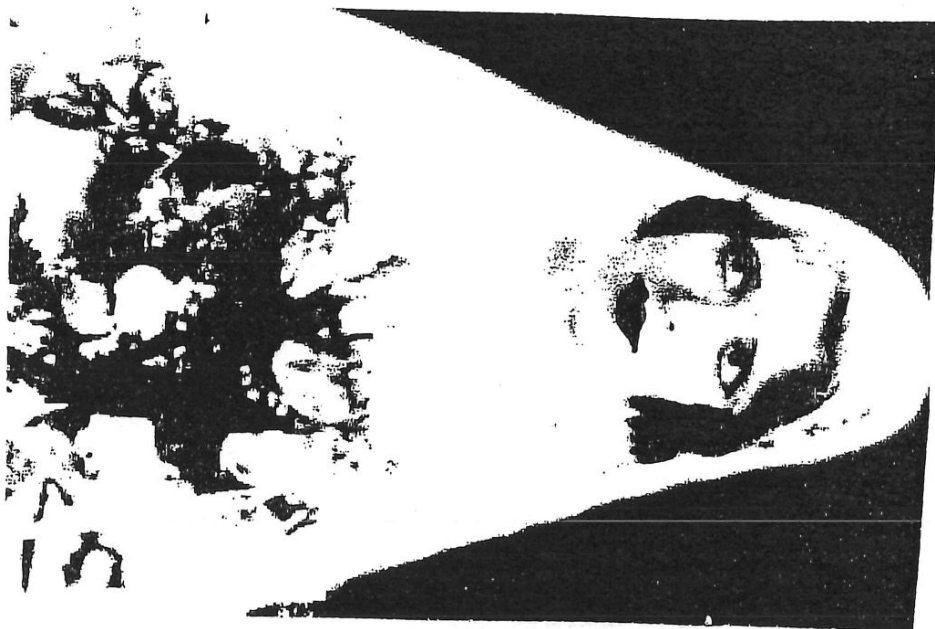
'as industrial capitalism approached consolidation, the cleavage between the new economic sphere and the old home economy became ever more rigorous. - a fundamental structural separation between the domestic home economy and the profit oriented economy of capitalism. Since house work does not generate profit, domestic labour was naturally defined as an inferior form of work as compared to capitalist wage labour. an important by product of this radical economic transformation was the birth of the 'house wife'....although the housewife reflected a partial reality for she was really a symbol of the economic prosperity enjoyed by the emerging (white) middle classes.....' - angela davis

Contained within feminist discourse are tools that offer a destabilising method for action and change Firstly: that its method of analysis is based in identifying institutional basis for oppression, secondly that working methods be developed that subvert the usual practices of power, and thirdly, an approach to representation that allows a private language to be developed alongside and interior to the language of the mainstream

which allows a double reading and a subterfuge of

meaning to take place.

'The Mainstream' is not a set of values held by the majority, it is a systematic branding of the values of a small elite who hold power. "mainstream", like the misnomer 'moral majority' may be the most narrowly held set of beliefs of all, and so to the site of the border, and the transgression of language.





answering back....the language of transgression

Feminism has been accused of being reactive, of just 'talking back' to big daddy, this is an effective strategy to discredit any alternate position. The idea that to deconstruct or challenge an existing power system is merely reactive, an affirmation of authority through tautology. divisive criticism of those who seek to challenge existing the system is deeply revealing of that power structure itself, capitalism and the mainstream media entrench their position power through building the myth that their own ideology is all that exists.

'if I had to name one quality as the genius of patriarchy, it would be compartmentalisation, the capacity for institutionalising disconnection. Intellect severed from emotion. Thought separated from action. Science split from art. The earth itself divided; national borders. Human beings categorised: by sex, age, race, ethnicity, sexual preference, height, weight, class, religion, physical ability, ad nauseum'. The personal from the political....'
- robin morgan 'demon lover - the sexuality of terrorism'

The politics of representation has been a key issue within feminist discourse; as such feminism provides a historical basis with which to engage art, politics and sex and to examine the relationship between capitalism and the media.

As an early identifier of the concept of internalised oppression, and strategies for the survival and subversion of such conditions, it offers an in-depth analysis of the conditions and methods for dealing with ideologies, which have been absorbed as a part of ones being, as a result of living within an oppressive system.

Feminism has over a long period of time has established itself as an oppositional practice which has sought to transform the grounds of representation on a number of different levels and through these actions to transform societies base.

feminism bypassed the 'laws of representation' in that women did speak, women have found an ability to rethread language with our own desires and meanings, to unhinge the surface order. we find a way to speak to make ourselves visible and heard.

Fag power

i have no faith in a gay politic that rests on the assumption that through mainstream visibility and acceptance 'we have arrived'

The difficulties of an essentialist politic; part of feminism's undoing was its prescriptive ideology, seeking to emancipate women as a universalised group with shared values and goals. The 'gay' politic, has a similarly based 'ethnicity' or class argument, some notion of the belonging of its members according to prescribed attributes of identity and behaviour, a commonalty of oppression.

In the case of both movements this brought about instead of the dissolution of oppression the creation of new rules and boundaries within which difference could be contained. this is a continual problem faced by those seeking change, that their efforts may be circumvented into a 'safe' politic via the creation of a zone within which each 'aberration' may be allowed, an enclosed space of freedom; a ghetto. any revolutionary aspect is circumvented into a new cul de sac in the suburbs, different occupants, same system. Nice and cosy.



I am not a niche market

I am not a niche market, the factors of my identity will not be reduced to an interesting variable, a method of distinction, a classification by which I may be better fit into the capitalist consuming whole; my difference catered my needs served, myself consumed in turn. I'm staging an outbreak of semiotic warfare! The turning of signs against their given meanings to overthrow the tired old dictates. The motivations for this are economic and political, race, sex, gender and culture are all a bought and sold, their survival or success = marketability in the larger economic system.

but my 'Difference' is not a distinguishing element; it marks a break, an interruption of the so called 'standard'. it shows the mainstream for the lie it is. The elements of my identity offer of themselves methods of operation that undermine subvert and make afresh, Queer celebrates the unstable, and what is femininity but hyperreal. in the presence of oppression, survive and mutate under the force of the impossible and inescapable.

i have no nostalgia for the 'once upon a time' of white patriarchal hegemony, signs never were singular, language never did obey one tongue, other voices are here to be heard, the strangle hold is being cracked open.

yum Queer

Queer politics refuses the binary divisions, gay or straight, male or female. It is instead a practice that states the active crossing and destruction of categories as its goal. Queer is anarchist in its being, on a deep level the queer politic reaffirms the ability and potential of entering into a space beyond, that which can't be named, which will not in its shifting content and activity be stilled to the point of definition.

the entrenched forms can be turned back on them selves, to produce mutant forms that emerge as intrinsically destabilizing and active; for example the 'femme dyke whore'. this implosion presents the possibility for a richness, a confusion and a chaotically active mix.

A continuously fragmenting network of mutating information, unpin able, out of control; an anarchy of signs.

'Queer is not an identity category, it is a process, a queering which disrupts normality and refuses to be incorporated into a normal mainstream culture.'
- Linnell Secomb



one of the greatest difficulties facing the left, oppositional politics and globalisation is that of essentialist representation, to avoid the situation of prescribed ideologies or methods being templated upon a people who have their own agency. How to achieve an autonomy that does not result in warring factions that argue against each other for supremacy. As long as the current system of power, dualistic, patriarchal and hegemonic continues there can be no real progression in the

realisation of a society in which difference can both proliferate and cease to be a basis for discrimination.

I WANT A society so fundamentally transformed that the base of power becomes a shattered and fragmented thing, where no 'one' rises above the other. I WANT A society where power cycles in a continual process of refusal of domination.

To occupy the space inbetween, fragmented, is not to sit on the fence but to refuse the dualistic binary model. As a tool to destabilise power it may not easily be identified as oppositional, but, this balancing act, is a destabilising force. To be omnivorous, stronger than the traditional all or nothing oppositional stance.



it's a tranny revolution

Chicago group Trans action radical transgender activists in Chicago perform ongoing actions changing the signs single sex toilets to unisex. literally stopping people in their tracks to consider their gender identity before entering the loo, simply and effectively pointing out societies reliance on fixed and stable gender identities.

" I am what I always was. Its just been revealed to the world instead of being kept secret. I wasn't a woman who became a man - I never was a woman. I am a transgender person - I cross gender confines. I do not have to experience your restrictions - I surpass them." - Transman

It's a tranny revolution because this is about the ability to recognise a reality that consists of more than just black and white; a paradigm shift that is embodied in being trans. The unknown: not travelling from one place to another, not a means to an end, but as an act of permanently occupying somewhere else. A dislocation that throws into disorder and dis - solves the dualistic world order. Male and female (as with all other supposed dualities), become no more than points in a continuum, that indicate their emptiness and the greater area that is not either

That which takes up occupation, yet refuses a permanent residency, is not a colonising action, it is an interaction. one does not dominate the other, does not seek to step over borders, but instead forms a different relationship to original identities, exploding their interior.

" They have taught you to be afraid of the abyss, of the infinite.....

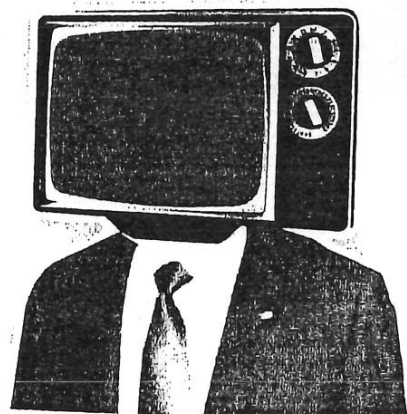
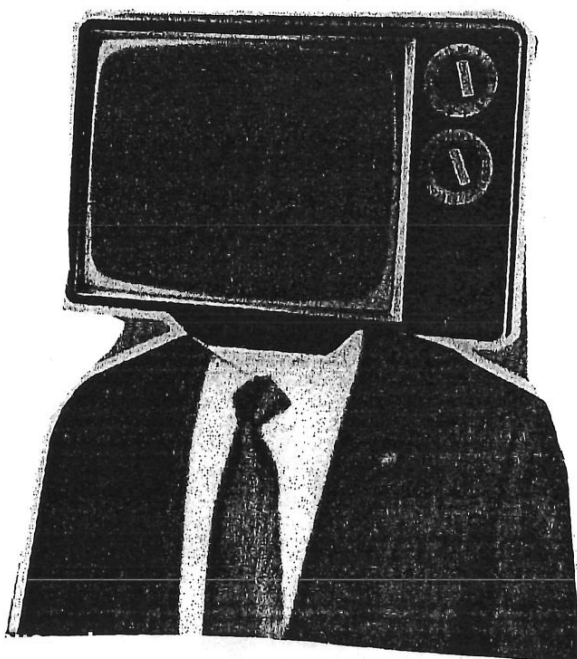
Don't go near the abyss! If she should discover its (her) force! if she should suddenly, take pleasure in, profit from its immensity! If she should take the leap! And fall not like a stone, but like a bird. If she should discover herself to be a swimmer of the unlimited!

Let yourself go! Let go of everything! Lose everything! Take to the air. Take to the open sea. Take to letters.

Listen: nothing is found. Nothing is lost. Everything remains to be sought. Go, fly, swim, bound, descend, cross, love the unknown, love the uncertain, love what has not yet been seen, love no one, whom you are, whom you will be, leave yourself, shrug off the old lies, *dare what you dont dare*, it is there that you will take pleasure, never make your here anywhere but *there*, and rejoice, rejoice in the terror, follow it where you are afraid to go, go ahead, take the plunge, you're on the right trail!

Listen: you owe nothing to the past, you owe nothing to the law. *Gain your freedom "*

- HELENE CIXOUS



LIVE PERFORMANCE HELL

AUGUST 2ND

7PM

Domestic Terror

@ THE GRAND
MIDNIGHT STAR
SOCIAL CENTRE
55-57 PARRAMATTA RD
HOMEBUSH

**MIDNIGHT
STAR
SOCIAL CENTRE**

live performance hell, friday 2nd august 7pm
ride the train to the grand midnight star social centre
55-57 parramatta rd Homebush